2: Ray E-5 (1928-1930) 1932 Southeast Salish
Sanpoil

PREFACE

The Sanpoil and Nespelem, like other Indians of the north central Plateau, never became parties to any treaty with the United States. They were virtually ignored by the government and have been accorded little attention by others. They remained in their old habitats and lived their old life, despite encroachments by whites, until 1872. At that time a reservation was set aside for them and they were gradually concentrated upon it. The original bounds of the reservation were the Columbia river on the south and the east, the international boundary on the north and the Okanogan river on the west. Subsequently the northern half of this area was subtracted. The remaining natives still occupy the southern half.

The present study was begun in the summer of 1928; the expenses of that trip were defrayed by myself. Several subsequent visits were made, the last during the summer of 1930. All of these were under the auspices of the Department of Anthropology of the University of Washington.

A number of myths and folk tales were obtained in conjunction with the ethnographic material. They are being published independently in the Journal of American Folk-Lore. Material also was gathered relating to a native messianic movement called the Kolaskin Cult. This data likewise has not been included here but is being prepared as a separate paper which will probably appear as a journal article.

In late 1930 there appeared *The Salishan Tribes of the Western Plateaus*, in which Franz Boas compiled and edited the material gathered by James A. Teit many years earlier (1904, 1908, 1909). Teit treats the Sanpoil rather more summarily than most of the other groups he visited, yet he has a considerable amount of data of specifically Sanpoil origin. His work was not available in time for me to use it in the field. I have made but few item references to Teit's treatment for complete cross-referencing would have necessitated an objectionable number of footnotes. Moreover, in seeking information regarding these peoples both sources should always be consulted. Our information is at variance in several instances.

I wish here to express my gratitude to Dr. Erna Gunther for her help and kindness. I am also greatly indebted to Dr. Melville Jacobs for initial encouragement and continued stimulation. My further thanks are extended to Dr. Leslie Spier, to my wife and to many friends for assistance and suggestions. Mr. George Neville Jones and Martha Reekie Plahaut exerted painstaking efforts in identifying botanical specimens. Mr. Albert L. Seeman kindly placed at my disposal original meteorologic data.

The phonetic system here used is that recommended in the report of a committee of the American Anthropological Association entitled *Phonetic Transcription of American Indian Languages* (Smithsonian Miscellaneous Collections, Vol. 66, No. 6, 1916), with the single exception that the Greek symbol gamma (γ) is

THE MIDDLE COLUMBIA SALISH

HISTORICAL AND GEOGRAPHICAL

I spent only a few days among these people in 1908, and did not revisit them. My time was taken up collecting a vocabulary of their language, and information regarding their former tribal territory. This information seemed to be specially important, owing to contact with Shahaptian tribes and rumored shifting of boundaries. I therefore made as full inquiry as possible on this subject among them and all their neighbors, both Salish and Shahaptian. I obtained, besides, a little information regarding movements of tribes from Wasco, some from Peter Kalama, a Nisqualli who lived for many years on the Warm Springs Reservation, and some from Michel Revais. I did not visit the Wenatchi and northwestern bands at this time, as I expected to make a special trip among them later to investigate their basketry, and the like. Incidentally I happened to meet a man of the Wenatchi, and gathered a little information from him; but the bulk of my information was obtained from Moses-Columbia on the Colville Reservation.

TRIBES OF THE GROUP

The Middle Columbia Salish group consists of two tribes: viz., (1) Columbia, (2) Wenatchi. Possibly at one time there may have been a third tribe, the .nkuteme'x[a] or Neketemē'ux of The Dalles country. However, the affiliations of this tribe (now probably extinct) are uncertain.[1]

ORIGIN OF TRIBAL NAMES

The name Columbia originated because of the former association of the tribe with Columbia River, where some of the most important bands had their homes. The common name for the Columbia in the early middle of last century was Rapide du Prêtre, or Priest's Rapids People, and Rapid People, names originally applied to the people of Priest's Rapids, who were considered the principal band of the tribe at that time. According to Michel Revais, Priest's Rapids was named by the fur-traders from an incident which occurred there. One of the first parties of fur-traders to pass the river at this point was surrounded by a large number of Indians, one of whom (probably a shaman) "made medicine," or went through a religious ceremony on the hillside, attracting the attention of the travellers by his fantastic dress and wild gesticulations. They called him a priest, and the rapids at this place became known as Priest's Rapids. The tribe was also called Isle de Pierre, or Rock Island People, by some traders, probably also from the name of a place in their country.[2] Other names for the Columbia used by the traders and whites were Sinkiuse or Sincayuse, derived from their own name; and Columbia Cayuse, in distinction from the Cayuse tribe (Waiilatpuan?), who were sometimes called Nez Percé Cayuse. The two tribes called Cayuse require to be

[1] See p. 96.

[2] This may also have been derived from the name of an important band. Rock Island is on the Columbia a little above Cabinet Rapids, below the mouth of the Wenatchee. A large band of Indians is said to have lived around here.

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

PREFACE

The following papers contain descriptions of the Salishan tribes of the interior, excepting the Middle Columbia tribe.[1]

The material presented here was collected by Mr. James A. Teit in 1904, 1908, and 1909 while he was traveling over British Columbia and the States of Washington and Montana for the purpose of determining the distribution of Salishan dialects and the general movements of tribes so far as these could be ascertained by tradition.

122 This investigation was made possible by the generosity of Mr. Homer E. Sargent, of Pasadena, Calif., who for many years defrayed all the very considerable expenses of Mr. Teit's work.

123 Mr. Teit was thoroughly conversant with the Thompson Indians, among whom he lived for a great many years. This facilitated his investigations considerably. It will be understood that the information given here is almost entirely based upon questioning of the Indians. The ancient customs have disappeared to such an extent that direct observation is impossible. The historical data contained in the following account must also be considered in this light. They are the records of oral tradition among the Indians and not based on documentary evidence.

On account of Mr. Teit's intimate knowledge of the Thompson tribe, it is natural that his inquiries were very largely guided by what he knew about the customs of that tribe. It is not unlikely that this may have colored, to a certain extent, the descriptions. I doubt particularly whether the negative statements contained in his report can always be taken as conclusive, because the question whether a certain custom is in vogue may be misunderstood and similar customs may have existed. Mr. Teit's statements of opinion must be taken as those of his informants, not his own, unless expresely so qualified.

25 The material here presented has been edited from a manuscript written by Mr. Teit and from notes scattered over many years of correspondence.

194 Mr. Teit's spelling of native words is not quite certain; particularly the distinction between *k* and *q*; *kw*, *x* and *χ*, *tl* and *ƛ* is uncertain. The variability of vowels probably represents real differences.

[1] A description of this tribe has been published in the Anthropological Publications of the University of Washington, vol. II, No. 4.